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III.—ΚΙΣΣΟΣ AND *HEDERA*.

“Warum stellt man diese beiden Wörter nicht zusammen,” asked Windisch (in Curtius Stud. VII, p. 184), deriving *κισσός* from **κιθος*, just as *μέσσος* from **μεθος*, Idg. **medh-ǵo-*, and comparing, for the *r*-suffix in *hedera*, the form *κίσσαρος* (= *κισσός*) used by Hippokrates ap. Erot., p. 208.

κισσός and *hedera* are both probably to be derived from the Idg. √*ǵhedh-* (beside which there is a parallel form √*ǵhed-*)¹ ‘to cling,’ from which come many other derivatives, e. g.

Aryan. Skr. *pari-gadhita* ‘clasped, embraced,’ from √*ǵhedh-*.

Greek. *χανδάνω*, fut. *χέισομαι* (from **χεντσομαι* from **χενδ-σομαι*), aor. *χαδεῖν* (from **χγδ*), from √*ǵhed-*.

Italic. Lat. *pre-hendō*, *praeda* (from **prae-hedā*), from either √*ǵhedh-* or √*ǵhed-*.

Germanic. Goth. *bi-git-an* ‘to find, get’; AS. *gitan*, Engl. *get*, from √*ǵhed-*.

Before passing on to the main object of the present paper—namely, the explanation of the difficult *ι* in *κισσός*—it may be well to examine the suffix or suffixes contained in *κισσός* and *hedera*, a question which hitherto has received but little attention from the comparative point of view.

On phonetic grounds there is nothing to hinder the derivation of *κισσός* from **κιθ-σο-ς* from **κεθ-σο-ς* from Idg. **ǵhedh-so-s*, and indeed this is what Fick, *Vergl. Wörterb.* (1890), p. 415, would seem to imply, when he derives *κίσσα* (*sic*) ‘ivy’ from **κιθ-σα* from **ǵhedh-sā*²; similarly we may derive *hedera* from **hed-esā* from

¹ Compare Grassmann in Kuhn’s *Zeitschr.* XII 128, who holds that *-dh-* and *-d-* in this root are merely parallel root-determinatives; Vaniček, *Etymologisches Wörterb.* (1877), p. 239; Whitney, *Sanskrit Roots* (1885), p. 34; Brugmann, *Grundr.* I, §25; II, §§627, 628, 631; Fick, *Vergl. Wörterb.* (1890), pp. 39, 195, 414, 415.

² Surely Fick is making a mistake in writing *κίσσα* here instead of *κισσός*. *κισσός* is the Greek word for ‘ivy,’ whereas *κίσσα* means (i) a chattering, greedy bird, perhaps the jay, and (ii) the longing of pregnant women, a false appetite, a craving for strange food; and from *κίσσα* (ii) comes *κισσάω*. The older form of *κίσσα* ‘jay’ is *κεῖσσα*, as is clear from the Hesychian gloss *κεῖσσα κίσσα*, *Δάκωνες*. The *ει* is contracted to *ι* before the double consonant, as in *τρισκαί-*

Idg. **ghedh-esā*. We should thus have two ablaut-forms of the same suffix. But there is, in so far as I am aware, no evidence for an Idg. formative suffix *-so-* *-eso-* (v. Brugmann, *Grundr.*, Index, pp. 190 sqq.); hence this derivation can hardly stand.

It is best, with Windisch, to derive *κισσός* from **κῑθ-ῑο-s* from **κεθ-ῑο-s* from Idg. **ghedh-ῑο-s*¹; Windisch is herein followed by Walter in Kuhn's *Zeitschr.* XII, p. 386, note²; King and Cookson,

δεκα for *τρεῖς-καὶ-δεκα* (Fick in Bezz. Beitr. I (1877), p. 173; but v. also Brugmann, Gr. II, §175, 1, on the form *τρισκαίδεκα*). Fick (Bezz. Beitr., l. c.) derives *κεῖσσα* from **κῑθ-ῑα* from **χῑθ-ῑα*, which last, he says, agrees perfectly with Lith. *geidži* (*gets-ti*) 'to desire, wish for,' so that we might even set up a European **ghaidhja* 'to desire.' In his *Vergl. Wörterb.* (1890), p. 414, he still adheres to his derivation of *κίσσα* from **ghaidh-* (in which he is followed by J. Strachan in Bezz. Beitr. XIV (1889), p. 315), but he no longer makes **χῑθ-ῑα* the original form, but (**χῑθ-σα*, i. e.) **χῑθ-σα*, Idg. *ghaidh-sā*.

Brugmann, Gr. II (1888), §110, p. 339 (Eng. ed.), gives a different explanation of *κίσσα*, deriving it from **κῑκ-ῑα* beside Skr. *kiki-s*; Schrader, *Prehist. Antiq. of the Aryan Peoples*, Part II, Ch. IV ad fin., p. 137 (Eng. ed.), and Part IV, Ch. II, p. 251, and Per Persson, *Zur Lehre v. d. Wurzelweiterung und Wurzelvariation*, in *Upsala Universitets Årsskrift* (1891), p. 194, 2, agree with Brugmann.

So far as *κίσσα* alone is concerned, it might originally contain the same root as *κισσός* (viz. **ghedh-*), both containing the same meaning 'to take hold of, cling, grasp after'; but the Laconian form *κεῖσσα* is against this; moreover, the *ι* in *κίσσα* would be very difficult, as it could only be explained as having arisen on analogy of *κισσός*; but I do not know that there is any close connexion, either in literature or in nature, between the 'jay' and 'ivy' to warrant such an explanation.

¹ Cf. *κορίσσω* from **κορυθ-ῑω* beside *κόρυς -υθ-ος* (Brugm. Gr. II, §768), *βυσσός* 'the depth of the sea, the bottom' beside *βυθός* 'the depth, esp. of the sea,' *βάσσων* Dor. Compar. of *βαθύς*; etc.; v. G. Meyer, Gr. Gr.², §282, p. 272.

² Walter (l. c.) compares also *Κιθαῖρων*, which he translates 'ivy-hill.' But the *ι* in *Κιθαῖρων*, if indeed this word is also to be derived from **ghedh-*, is very much more difficult to explain than the *ι* in *κισσός*. It seems to me that, if the meaning of *Κιθαῖρων* were 'ivy-hill,' we should expect **Κισσαῖρων* rather than *Κιθαῖρων* (cf. *κίσσαρος*), for the mere **ghedh-* by itself means simply 'to cling,' and it is only in conjunction with the suffix *-ῑο-* (**ghedh-ῑο-*, whence **κεσσο-*, whence *κισσο-*) that it has acquired in Greek the meaning 'ivy.' Hence *κισσο-*, not *κῑθ-* (or rather *κεθ-*), would have to form the basis of the mountain's name. I would therefore entirely separate *κισσός* and *Κιθαῖρων*, and rather connect the latter with *κίθαρις*, *κithára*. The word **κῑθαρα*, which the derivation of *Κιθαῖρων* from **Κιθαριων* presupposes, cannot be identified with Latin *hedera*. The difficulty of the *ι*: *ε* is too great; nor will Mr. J. H. Moulton's excellent explanation of the *ι*: *ε* in *σκιόνημι*: *σκεδάω*—namely, that they are to be traced to different roots, the first to **sqhail(d)-*, the second to **sqhedh-* (v. Mr. J. H. Moulton in A. J. P., X, p. 285)—help us much here:

Sounds and Inflexions in Greek and Latin (1888), p. 194; Paul Kretschmer in Kuhn's Zeitschr. XXXI (1892), p. 376; and Whitley Stokes in Idg. Forsch., vol. II (1893), p. 170.

hedera I prefer to regard as from Idg. **ǵhedh-erā*; and we thus have the word for 'ivy' in Greek and Latin formed from one and the same root, but with different formative suffixes.

We may now pass on to discuss the *ι*: *ε* of *κισσός* and *hedera*; all writers seem to agree in assigning these two words to the above-mentioned *ǵhedh*¹ 'to cling, take hold of'²; but the only explanation that has yet been offered for the very difficult *ι* of *κισσός* is the proportion *κισσός* : *hedera* = *ἵππος*³ : *equos* (Windisch in Curtius Stud., l. c.), which seems like explaining *ignotum per ignotius*, or, at any rate, *per ignotum*.⁴

Another explanation must, I think, be sought for the *ι* of *κισσός*, and it is to be taken from mythology.

Otto Gruppe, *Die griechischen Culte und Mythen* (1887), a work designed, according to Schrader (*Prehist. Antiq.*, p. 410,

there is no evidence, in so far as I am aware, for a *ǵha²idh-* beside *ǵhedh-*, nor do I think that we can explain the *ι* of *Κισσίων* as due to the analogy of *σκιδνήμι* : *σκεδάω*.

¹ **κεθ-ιo-ς* must have become **κεθ-ιo-ς* (cf. Brugmann, *Gr. I*, §496) before the *θ_h* became *σσ*, as we should otherwise have had **κεισσος* and not **κεσσος* (whence *κισσός*).

² We may possibly derive *χέδροψ* or *χέδρωψ* (which is generally found in the plural *χέδροπά* 'leguminous fruits,' v. Liddell and Scott, 7th edition), as *χέδ-ροψ* *χέδ-ρωψ*, from the *ǵhedh-*, which, as we mentioned above, was a prim. Idg. doublet of *ǵhedh-* from which comes **κεσσος* (from **κεθ-ιo-ς* from **κεθ-ιo-ς* from Idg. **ǵhedh-ιo-*). From this *ǵhedh-* we have Gk. *χανδάνω χεισομαι* (v. supra). *χέδ-ροψ* *χέδ-ρωψ* has not been subjected to the same influences as *κισσός* (v. infra), and hence has kept its original *ε*. If *χέδ-ροψ* *χέδ-ρωψ* be rightly thus analysed, *-ροψ* may bear the same relation to *ρέπω* that *καλα-ῦροψ* 'a shepherd's staff, crook' (cf. *Φρόπαλον* 'club,' G. Meyer, *Gr. Gr.*², §239) bears to the same *ρέπω* (cf. Brugm., *Gr. I*, §168), *-ρωψ* may be to *ρέπ-ω* as *κλώψ* to *κλέπ-τω* (cf. Brugm., *Gr. II*, §161; Eng. ed., p. 488). The analysis *χέδ-ρ-οψ* *χέδ-ρ-ωψ* is of course possible, but does not seem to me so probable, even though at first sight *χέδ-ρ-* would seem to remind us of Latin *hed-era* from **ǵhedh-erā* (or, of course, equally well **ǵhed-erā*).

³ For this *ι* compare Bechtel, *Die Hauptprobl. der Idg. Lautlehre* (1892), pp. 112 f.

⁴ The Pamphylian coin-legend *Εστφέ(ν)διως* (= 'Ἀσπένδιος) is very interesting as still preserving to us the original *ε* (Pr. Idg. **ek-uo-* : Skr. *acva-*, Avest. and Old Pers. *aspa-*, Lat. *equo-*, Gall. *epo-*); *-στ-* is an attempt to represent *ε* (Skr. *acva*); the form 'Ἀσπένδιος is due to Iranianising ('Ἀσπ- : Avestic and Old Pers. *asp-*); v. G. Meyer in *Idg. Forsch. I* 329.

Eng. ed.), 'to deal the death-blow to the notion that the primeval period had any belief of any sort or description in the gods, and to demonstrate that the Indo-Europeans were totally without religion,' says that everything belonging to Idg. religion was borrowed; and in many cases he is certainly right—the Greek deity names, for instance, are very largely borrowed from the Semites and from Egypt.¹ 'The key to the Greek mythology,' writes Isaac Taylor (*The Origin of the Aryans*, 1892, pp. 300 sqq.), 'has indeed been found, but it has been discovered, not, as was anticipated, on the banks of the Ganges, but on those of the Tigris. Much of the mythology of ancient Greece, instead of having a common origin with that of India, proves to be essentially non-Aryan, and must have been obtained from Babylonia through Phoenician channels.' This we might have expected, inasmuch as the first elements of Greek culture were derived from the Phoenicians. *Kadmos* was held by the Greeks to have been a Phoenician who settled in Boeotia, and the Greeks themselves agreed with Herodotus (V 58, 59) that most of their letters (not less than 16) were introduced by him. It has been conjectured that the name of Kadmos himself is simply the Hebrew *Qadmi* or *Qadmon* 'an Eastern man,' although, as Otto Gruppe (*Die griech. Culte und Mythen*, p. 162) remarks, "Wenigstens pflegt, wo ein wanderndes Volk nach der Himmelsrichtung benannt wird, die Bezeichnung nicht von ihm selbst, sondern von einem der Völker auszugehen, zu denen es gelangt; man würde demnach das griechische nicht das phoinikische Wort erwarten, wenn Kadmos wirklich die Herkunft bezeichnen sollte." However, on p. 169 Gruppe includes Kadmos in a list of names which he agrees that we may recognise as undoubtedly Phoenician, e. g. *Iapetos*, *Kabeiros*, *Adonis*,² *Typhon*,³ *Acheron*, and others.

Again, it is well known that from Phoenician merchants the Greeks obtained their knowledge and names of some of the metals, e. g. χρῦσος⁴ 'gold,' κασσίτερος⁵ 'tin'; μέταλλον⁶ 'mine' is

¹ But he can hardly say the same for other Idg. peoples; and indeed there are one or two prim. Greek cults which cannot be disproved as Indogermanic.

² *Adonis* is merely the Semitic *Adonai*, the 'lord' of heaven; v. Isaac Taylor, *The Origin of the Aryans*, ch. VI, p. 302.

³ *Typhon* in Egyptian mythology was one of the children of *Seb* (whom the Greeks identified with *Kronos*).

⁴ Hebr. *chârâz*, Assy. *hurâzu*. Schrader, *ib.*, part III, ch. IV, p. 174.

⁵ Assy. *kāsazatirra*, Accad. *id-kasduru*. Schrader, *ib.*, part III, ch. IX, p. 215 f.

⁶ Hebr. *mâtal* 'to smithy,' *m(ē)îl*. Schrader, *ib.*, part III, ch. II, p. 155 f.

itself a Semitic word (introduced through the Phoenicians). The name of the coin $\mu\nu\tilde{\alpha}$,¹ again, comes through Hebraic-Assyrian *maneh*, *mana*, from the *mana* of the Sumerian or pre-Semitic language of the district round Babylon.²

Thus, then, we are not surprised to find that the Greeks obtained a considerable portion of their mythologic tales, and many of their deities, from the more cultured Semites; e. g.

Apollo.—The oldest epigraphic form of the Greek name Apollo³ is *Aplu*,⁴ which corresponds to the Semitic *Ablu*, the 'son' of heaven, which was one of the titles of Tammuz, the Syrian sun-god. Compare the form on Thessalian inscriptions; e. g. $\epsilon\nu\ \tau\acute{o}\ \iota\epsilon\rho\acute{o}\nu\ \tau\omicron\iota\ \text{''}\text{Α}π\lambda\omicron\upsilon\omicron\nu\omicron\varsigma\ \tau\omicron\iota\ \text{Κ}\epsilon\rho\delta\omicron\iota\omicron\iota$ 'into the temple of Apollo

¹ v. Schrader, ib., part II, ch. VI, p. 145.

² That Troy itself was in connexion with Babylon, by the time of the third city, is held to have been proved by the finding of a Babylonian silver mina there.

³ Some scholars have endeavoured to find an Indogermanic origin of the name. Max Müller equated 'Απέλλων and Skr. *apōrmanudn* 'removing, opening.' L. v. Schroeder in Kuhn's Ztschr. XXIX (1888) 193 ff. identified Gk. 'Απόλλων, Cypr. 'Απειλων with Skr. *saparyēnya* 'he who should be revered,' which occurs once in the RV. (442, 6) as an epithet of Agni. Schrader, Prehist. Antiq. of the Aryan Peoples (2d edition, 1890), part II, ch. III (Eng. ed., p. 130), holds the same view, but doubtfully, and later on in the same book, part IV, ch. XIII, II (p. 412), he admits that the identity is questionable because of the *e* of Latin *sepelio* (= *sapary*); cf. also Froehde on 'Απόλλων, in Bezz. Beitr. XIX (1893), pp. 230 ff., who rejects Schroeder's identification not only on phonetic grounds, but also because the designation of a god as 'the one who should be revered' is not sufficiently descriptive, and does not bring out any characteristic excellence of the god in question. Contrast 'Ηριγένηια, 'Εκάεργος, 'Εννοσίγαιος; Froehde (ib., p. 240) holds that 'Απέλλων was the earliest form of the god's name, and gives three possible analyses of the word: (1) 'Απ- is the root and ελλων a 'suffixverbindung,' comparable to that in ἀελλα 'Δελλώ κύπελλον. (2) 'Απ- is preposition and έλλων the word. This is the view of Welcker and others, who derive the name from ἀπειλω, Aeol. ἀπέλλω (cf. Hesych. ἀπέλλειν · ἀπείργειν), explaining it as the averter of evil and adversity (ἀλεξίκακος). (3) 'Α- is 'prothetic' and πέλλων the word. This Froehde considers to be the correct analysis. He finds in the 'prothetic' *a* the Latin *ad* = Goth. *at*, Phryg. *ad* in *adakeτ* (= ἀνέθηκε). -πέλλων he compares to Germ. *spellan*: Goth. *spilla* 'announcer, proclaimer' (aivaggeljons), OHG. *wār-spello* 'prophet,' etc. In the pre-Germanic time the Germanic root *spel-* had beside it a form *pel-*; cf. Latin **pellāre* in compounds, e. g. *appellāre*, *compellāre*, etc.

⁴ Isaac Taylor, ib., p. 304.

⁵ Thessalian *ou* corresponds to ordinary Greek *ω*; in other words, while the rest of Greece pronounced the original long sound (as in *ἔδωκε*) open, the Thessalians pronounced it close (*ἔδουκε*); v. Blass, Ausspr. des Griech.³, §§9, 12, and Brugmann, Grundr. I, §88.

Kerdoios' (Cauer, *Delect. Inscr. Graec.*, No. 409, ll. 22 and 44), date 214 B. C.; *Ἀπλοῦνι Κερδ[ο]ίου Σουσίπατρος . . . ὀνέθεικε 'To Apollo Kerdoios Sosipater . . . dedicated' (Cauer, *ib.*, No. 417; C. I. G. 1766); *Ἀπλοῦνι Τεμπείτα Αἰσχυλῖς Σατύροι ἐλευθέρια 'To (i. e. in honour of) Apollo of Tempe Aischulis daughter of Saturos celebrates the feast of Liberty' (Cauer, *ib.*, No. 420).

Again, in Homer we find, it is true, the cults of Dionysos and Aphrodite, but their position in Homer is such as to make us *suspect* that they are rather a late importation, and hence we are not surprised when we find that they are certainly borrowed.

Aphrodite.—Aphrodite is really the great Semitic goddess *Istar*, brought by the Phoenicians under the name *Astarte* or *Ashteroth* to Cyprus, whence, with her name changed by popular etymology to Ἀφροδίτη 'the foam-born,' her worship spread among the Greeks.

Dionysos.—The theory of the Indian origin of the great Dionysiac myth was shaken by Lenormant's comparison of Dionysos with *Dianisu*, the Assyrian sun-god (found, e. g., at Babylon); and this was confirmed by Dr. Neubauer's identification of his mother *Semele*, daughter of the Phoenician Kadmos, with the Phoenician goddess *Semlath*, and with the Edomite '*Semlah of the vine-land*' (v. Isaac Taylor, *ib.*, p. 304);—we should remember that Dionysos or Bacchos was the special god of Thebes (cf. Soph. *Ant.* 1109 or 1121 Βακχεύ, Βακχῶν μητρόπολιν Θῆβαν ἐνναίων), and that Kadmos the Phoenician, 'the Eastern man,' is said to have built Thebes, with its acropolis, the Kadmeia—and in connexion with this close intimacy between Thebes and the Phoenicians, we may mention that Dionysos is represented in the legend as having, on his way to India, travelled through *Egypt*, *Syria*, and thence through all *Asia* (cf. Strab. XV, p. 687; Eurip. *Bacch.* 13), as having crossed the *Euphrates*, on which stood *Babylon*, and then the *Tigris*, on the left bank of which was the district called *Kissia*.

We have just seen that *Dianisu* was the sun-god of the Assyrians. Now, the Assyrian Empire, the earliest and most extensive of the empires of the East, extended, at the time of its greatest prosperity, over the south of Asia from the Indus on the east to the Mediterranean Sea on the west, including among its subjects the Babylonians. Such being the extent of their empire, it is not unnatural to suppose that the Assyrians enforced their religion in great measure on their subjects, and to suppose further that many

local cults may have arisen in connexion with the great Assyrian gods. One such cult may have arisen in *Kissia*, a district of Susiana, in honour of Dianisu, so that there was a '*Kissian Dianisu*' just as there was a Νυσήιος Διώνυσος (Aristoph., *Frogs* 215; cf. Hom. Il. VI 132, 133), and again a Δάλιος Ἀπόλλων (Soph., *Ai.* 689 or 704), etc.

Kissia is not without mention in Greek literature:—

Hdt. III 91, 6 says that 300 talents was the tribute ἀπὸ Σούσων, καὶ τῆς ἄλλης Κισσίων χώρας, which together constituted the νομός ὀγδοός, or 'eighth satrapy.'

Hdt. V 49. Aristagoras, the tyrant of Miletos, went to Kleomenes, King of Sparta, to invoke his aid on behalf of the Ionians against Darius, King of Persia. He brought with him a bronze map, in which had been cut γῆς ἀπάσης περίοδος, καὶ θάλασσά τε πᾶσα, καὶ ποταμοὶ πάντες;—Λυδοί, Φρύγες, Καππαδόκαι (τοὺς ἡμεῖς Συρίους καλέομεν), Κίλικες, Ἀρμένιοι, Ματιηνοί are mentioned one after another in this order, ἔχεται δὲ τούτων (sc. τῶν Ματιηνῶν) γῆ ἥδε Κισσίη ἐν τῇ δὴ παρὰ ποταμὸν τόνδε Χοάσπην κείμενά ἐστι τὰ Σοῦσα ταῦτα, ἔνθα βασιλεὺς τε μέγας δίαίταν ποιεῖται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαυτὰ εἰσι· ἐλόντες δὲ ταύτην τὴν πόλιν, θαρσέοντες ἤδη τῷ Διὶ πλούτου περὶ ἐρίζετε.

Hdt. V 52, 9 ἡ Κισσίη χώρα is again mentioned.

Hdt. VI 119, 2. Datis and Artaphernes brought the conquered Eretrians to Darius at Susa, and he settled them at one of his own stations in *Kissia*.

Aesch. Cho. 423 ἔκοψα κομμὸν *Ἄριον ἐν τε Κισσίας *νόμοις ἠλεμιστορίας 'I strike a Persian blow (upon my breast) and like a Kissian mourner,' meaning generally 'I wail in Eastern fashion' (A. Sidgwick).

Aeschylus in Strabo, XV, p. 728: Λέγονται δὲ καὶ Κίσσιοι οἱ Σούσιοι. φησὶ δὲ καὶ Αἰσχύλος τὴν μητέρα Μέμνονος Κισσίαν [Aesch. Fr. 264, in Dindorf, *Poet. Scen. Graec.*, p. 609; Butler thinks the reference is to Aeschylus's *Ψυχροστασία*].

We have seen above that Διώνυσος is borrowed from the Assyrian *Dianisu*, and that there very probably may have been a special '*Kissian Dianisu*,' which may have been likewise borrowed and incorporated into Greek mythology; and indeed this theory receives considerable support from the fact that Κισσός was actually one of the two names under which Dionysos was worshipped in the Attic deme Acharnae, according to Pausanias, I 31, 6 Ἔστι δὲ Ἀχαρναὶ δῆμος· οὗτοι . . . τὴν Ἰππίαν Ἀθηναίων ὀνομάζουσι καὶ

Διόνυσον Μελπόμενον καὶ Κισσὸν¹ τὸν αὐτὸν θεόν, τὸν κισσὸν τὸ φυτὸν ἐνταῦθα πρῶτον φανῆναι λέγοντες. (The last eight words are in all probability merely an 'aetiological myth' to account for the name Κισσός as applied to the god Dionysos.)²

Then at a later date the ivy *κεσσος (Lat. *hedera*) came to be a favourite symbol in the religious rites of Dionysos (cf. Soph. Ant. 1130; Eur. Phoen. 651; Bacch. 25, 81, 105 and passim; Aristoph. Thesm. 999; Homeric Hymns, XXVI 9; etc., etc.). Thus when *κεσσος 'ivy' became associated with the worship of Κίσσιος Διόνυσος, or Κισσὸς Διόνυσος as at Acharnae (v. supra), *κεσσος became κισσός on analogy of the epithet Κίσσιος or Κισσός of the god, with whose worship it was so intimately bound up; whence also the name Κισσεύς,³ etc.; and then, in the popular consciousness, any epithet of the god such as Κίσσιος and κισσός, its oriental origin having been completely forgotten, would be connected no longer with anything save κισσός 'ivy.'

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¹ Liddell and Scott (7th edition) read, I suppose, Κισσέα, as they quote this passage under Κισσεύς; but Dindorf reads Κισσόν, and he is herein followed by Dr. Sandys on Eurip. Bacch. 81, and by Preller-Robert, Gr. Mythologie, vol. I, part II, pp. 661 and 676.

² We also find Κισσός used as the name of a satyr in C. I. G. 7461. Perhaps this was merely due to a desire to hand on one of the names of the god of revelry to one of his satyr-attendants.

³ It should be mentioned that Κισσεύς, a surname of Dionysos in Paus. 1, 31, 6, Suid. [according to the reading of Liddell and Scott (v. supra)], is used also of Apollo in Aeschylus, Fr. 394 or 383: "Ὁ κισσεὺς Ἀπόλλων, ὁ Καβαῖος, ὁ μάντις." Σαβαῖος Barnesius ad Eurip. Bacchar., v. 408 (Dindorf, Poet. Scen. Graec.¹, p. 613). Preller-Roberts, Gr. Mythol., vol. I, part II, p. 713, read ὁ Βακχεύς for ὁ Καβαῖος. Compare also Macrobius, Saturnal. I 18, 6: "Euripides in Licymnio Apollinem Liberumque unum eundemque deum esse significans scribit Δέσποτα φιλόδαφνε Βάκχε, Παιῶν Ἀπολλων εὐλυρε." For the close association of Dionysos and Apollo at Delphi, see Dr. Sandys, Eurip. Bacch., p. xiv, and be it remembered that both these gods were borrowed from the East (see above).